



MILLENNIAL STAR

February 1958

Volume 120, Number 2

MILLENNIAL STAR

VOLUME 120 NUMBER 2

FEBRUARY 1958

CLIFTON G. M. KERR	Be In But Not Of The World	29
WILLIAM D. OSWALD	Charity	30
JOSEPH N. HODGSON	Dating Methods and the Earth's Age	33
JEAN WOOD	That All May Know	35
	Pure Religion and Undefined	36
	A New Mission Home	40
	District Conference Schedule	48
	Branch and District Activities	49
	Missionary Activities	59
	A Parable for the Present Day	Inside Back Cover

PRESIDENT CLIFTON G. M. KERR, Editor

TERRY WARNER, Associate Editor

PAMELA JOHNSON, Editorial Assistant

THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year, 1s. per copy. The *Star* is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London, S.W.7, England. Printed by F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

Be in but not of the World

LATELY the question has been asked, "Is it possible to be a good Latter-day Saint and work in an occupation that brings you in contact with men of the world?"

The answer to this challenging question could have far-reaching effects, since most occupations bring human beings together who have different ways of life.

It is not a new challenge—from the beginning of time men have had to face the choice of whom and what they would serve.

When our first parents left the Garden of Eden they and their posterity became subject to the adverse conditions of the world that would tend to lead them farther away from the will of their Creator. This condition was a necessary part of the purpose of mortal life—to prove whether or not they would do whatsoever the Lord commanded them. To thus be proved it was necessary that there be the opposing forces of light and darkness; truth and error; good and evil, etc., thus permitting a choice as "free agency" was exercised.

We do not suggest that men should seek these adverse influences to test their resistance, but we contend earnestly that a Latter-day Saint, exposed to them in the normal affairs of life, need not yield in their favour if he has a real desire to live the Gospel.

Satan has the power to deceive, to tempt and to hinder us, but "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10: 13.)

There is an escape from being stained by the degrading influence of worldly men, but it requires strong desire, faith, effort and planning. The Lord has counselled at length on this problem:

"Pray always lest you enter into temptation."

"And that thou mayest more fully keep thyself unspotted from the world thou shalt go to the House of Prayer and offer up thy sacraments upon my Holy day."

"Keep my commandments and seek to bring forth and establish the cause of Zion."

These and other commandments represent the programme of the Church and are intended to help us fill our lives with wholesome influences as a protecting shield against temptation.

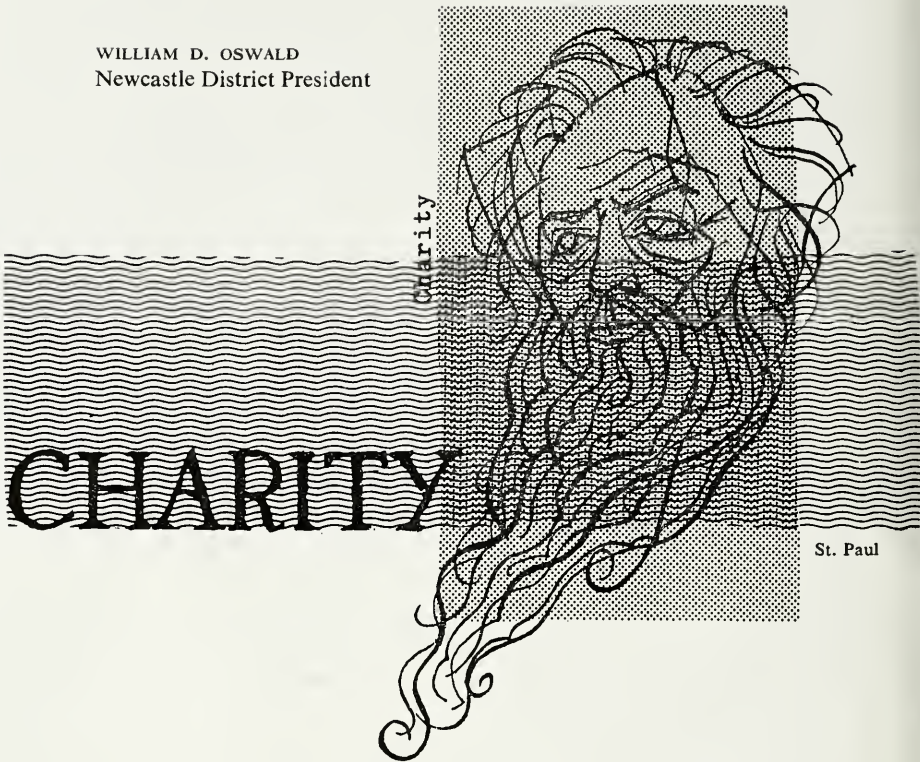
In addition to keeping our covenants it is helpful to develop the technique of saying "No" positively, but with gracefulness—a grace that can bring respect and admiration.

This course is being followed today by untold numbers of members of the Church in high and low places, whose daily work exposes them to the undesirable ways of the earth. They enjoy great peace of mind and stand as a light upon a hill that cannot be hid.

(Continued on page 39)

CHARITY

WILLIAM D. OSWALD
Newcastle District President



St. Paul

“**T**HOUGH I speak with the tongues of men and of angels,” began the Apostle Paul, “and have not charity, I am become as sounding brass, or a tinkling cymbal.” Continuing his instruction to the saints at Corinth on the excellence of charity, Paul proceeded to enumerate some of the aspects of this Christ-like love.

“Charity suffereth long and is kind...envieth not...vaunteth not itself, is not puffed up, doth not behave itself unseemly...is not easily provoked, thinketh not evil...beareth all things, believeth all things, hopeth all things, endureth all things.”

As Paul further spoke, he told of prophecies which would fail, of tongues which would cease, and of knowledge which would pass away, but in the midst of all this confusion and time of trial one thing would remain: for “charity never faileth.”¹ How refreshing it is

Charity,
said Paul, never faileth...
Though I have...all
knowledge...all faith...
and have not charity,
I am nothing.
Abide in charity.

to know that in our world of daily changes, in our times of revising text books and adjusting theories, Paul spoke so surely that there was something unchangeable, something lasting; for "charity never faileth."

In searching the scriptures for examples of charity, one can find innumerable stories of this pure Christian love. No doubt the greatest example of charity, and the one which has untold meaning for the inhabitants of this world, is the sacrifice of the Father when he sent "... his only begotten Son into the world, that we might live through him."² This great sacrifice of the Lamb of God was prepared for us before the foundation of the world, and provided for all mankind the very means of salvation and the promised blessing of eternal life. This, therefore, is the paramount example of charity, and expresses God's love for His sons and daughters.

The story of the ministry of the Saviour is laden with acts of charity for his fellow men. When he raised Lazarus from the dead while in Bethany, we see his feelings so expressed: "Jesus wept. Then said the Jews, Behold how he loved him!"³ Again we have the words of Christ to his disciples at the Last Supper: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends . . ."⁴ And shortly following this, in that great act of willingly and voluntarily giving His life, the Saviour did for us what we were incapable of doing for ourselves. Thus was secured the hope of eternal life, and the reality that when a man dies he will rise again!

In reading the *Book of Mormon* stories of those great Nephite pro-

phets, Mosiah, Nephi, and Alma, and pondering upon the charity which they expressed for their beloved brethren, it is easy to see why "they were all men of God." The life of Mormon, one of the mighty prophet-leaders of the people of ancient America, illustrates how "charity never faileth." Refusing to be the military leader of his people because of their wickedness—for they had fallen into such a state of sin through their disobedience to the commandments that the day of grace had passed them both physically and spiritually—Mormon writes how he still "loved them according to the love of God which was in (him), with all (his) heart." And then, with the "spirit of laying down his life for his friends," Mormon resumes command of those hardened people and leads them into battle with these sorrowful words: "But behold, I (am) without hope."⁵ Such a story brings to mind these words spoken by a great man: "See how the mass of men worry themselves into nameless graves, while here and there a great soul forgets himself into immortality."⁶

The prophet Nephi, living on the Western Hemisphere six hundred years before the coming of Christ, refers often to the charity or love he felt for all people. His writings and sermons reflect this great affection and fellow feeling he had for his people throughout his life. So great was his influence of love upon his people, that when Nephi began to grow old,

"the people having loved Nephi exceedingly, he having been a great protector over them, having wielded the sword of Laban in their defence, and having laboured in all his days for their welfare . . .

Wherefore, the people were desirous to retain in remembrance of his name."⁷

Such a paragraph is expressive in showing one lost in love, and devoted in his desire of serving others. Nephi was loved and remembered by his people because of his unceasing charity toward those whom he led. Truly a man who was "greatest" for having become the servant of those whom he served!

Another Nephite, King Benjamin, expresses in few words the close association, in fact, the inseparability between the act of charity and the deeds of service to those around us. In clarity of words and simplicity of expression rarely surpassed, Benjamin utters those profound words which we would do well to learn, and better to keep: "... When ye are in the service of your fellow beings ye are only in the service of your God." True love only comes when we willingly sacrifice self-importance and lose our life in helping and serving.

The forgetting of one's self in the remembrance of God and the service to man is the great message of Jesus the Christ. We recall the story when the Saviour was being tempted by the learned lawyer and member of the Pharisee. "Master," said the lawyer, "which is the great commandment of the law?" The gospel writer tells us the Saviour mentioned that there were two "great commandments." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," was the first, and the second was similar to it: "Thou shalt love thy neighbour as thy self." These two commandments are supreme! On them, the Saviour said, fell the weight of the law, proven by its antiquity, and also the prophets.

As a young man, the poet Browning wrote the famous story "Paracelsus," which illustrates for all time the mean-

ing of the great commandments, and again shows the relationship between charity and service. In the poem, Paracelsus, like many people of today, starts out to gain great intellectual knowledge with the end purpose of becoming proud and arrogant. His good friend Festus warns him of this danger, and tries to point out the importance of serving others with these words: "You had better not withdraw from the people." Years later, Festus finds Paracelsus on his death bed after the great philosopher's life of scientific knowledge had brought him success. Paracelsus, no doubt humbled by years and experience, recognises his friend and says: "Festus, I have found the secret of life."

"What is it? All that I have depends on that answer."

And in that answer, Paracelsus states a truth which would be emblazoned in every human heart: "It is this: *Live in all things outside yourself by love.* That was the life of God. It ought to be our life."

True happiness is a product of time and talent willingly given in serving others, and showing by charity, which is the pure and un failing love of Christ, an active interest in the welfare and well-being of other men. Those who will deny themselves to more fully serve the Lord and His people, clothe themselves "with the bond of charity, as with a mantle, which is the bond of perfectness and peace,"¹⁰ and they will surely find the rich and ever choice blessings promised to the faithful;—this we have been promised by the Lord.

The importance of charity should not be overlooked in our lives, for "except men shall have charity they cannot inherit that place which (has been) prepared in the mansions of

(Continued on page 48)

DATING METHODS AND

.....

THE EARTH'S AGE

by Joseph N. Hodgson
Irish District President

IT LONG has been the object of a zealous desire of men to discover why they exist, and how they came to be. The urge that has driven them to understand their origin, while responsible for many of the world's most beneficial scientific achievements, has also often blinded men, persuading them to accept unfounded guesses as facts and theoretical conclusions as absolute truths. One of these theories is called evolution.

Almost a science by itself, evolution has come to imply a gradual development from the lowest forms of life; as propounded by leading scientists and scholars, it maintains that man is a relatively recent being, having developed, almost as sculptured figures emerge from crude bits of clay, from the smallest amœba-like cells over the last two-billion years.

By accepting this theory, evolutionists long ago discounted the Biblical testimony that only a few thousand years have elapsed since God created the earth and placed man, in the precise form that we see him today, on it. The accounts of the creation state decidedly that the heavens and earth were created in six periods of one day each, with the scriptural explanation

that a day with the Lord is a thousand years as we reckon time¹. Add to the creation time of 7,000 years (six "days" of labour and one "day" of rest) the approximate six thousand years since, and the earth's total age, according to the Bible, is about 13,000 years. The discrepancy between this report and the estimates of evolutionists is not to be disregarded; rather it is the crux of a violent conflict between two whole concepts of life and existence.

Until recently, believers relied solely on scripture to establish their position, and evolutionists solely on methods of observation and hypothesis. But fortunately powerful scientific evidence has been discovered to falsify, even in the eyes of many of the most eminent scientists, the evolutionist doctrine. Much of the so-called conclusive evidence that evolutionists publish is based on various methods of dating the earth and its atmosphere; they can be shown to be inaccurate, contradictory, and even supportive of the creation story. It is these dating methods we shall consider.

One of the elements in every plant and animal that is necessary to life is carbon. A small proportion of it is

radioactive (C^{14}); that is, it gives off particles that can be detected by a suitable instrument, such as a Geiger counter. There normally exists a balance of carbon between the atmosphere and living matter. But when a specimen dies, it ceases to acquire carbon from the atmosphere, and its radioactivity steadily declines as C^{14} decays into other elements. Thus, by measuring the intensity of radiation from any once-living specimen, its age since death can be determined. By this method, scientists claim to have traced back remains of men and animals hundreds of thousands of years.

The conflicts with scriptural statements concerning when life began on earth are due to one erroneous assumption: that in past ages the concentration of C^{14} in the atmosphere has always been the same as it is today, when, in fact, it has not. It has been established that C^{14} in the atmosphere has been increasing from an original amount of zero; by calculating the rate of increase it has been shown that 15,000 years ago there could have been no C^{14} at all in the atmosphere.

C^{14} is formed by cosmic neutrons (high speed, small, neutrally-charged particles) from outer space interacting with nitrogen, which is a common constituent of the atmosphere. Since the cosmic source of neutrons has remained fairly constant through the years, C^{14} has been steadily produced. Furthermore it has been determined by direct measurement that C^{14} is being formed faster than it is disintegrating. Yet scientists have assumed that it has decayed as fast as it has been produced, thereby maintaining in the atmosphere a constant concentration of C^{14} .

By using the measured rate of C^{14} formation, and its present abundance and decay properties, the time can be calculated at which it was first formed, which obviously will coincide with the time when the atmosphere was

formed. It is significant that this date is approximately 15,000 years ago, meaning that prior to that time there was no atmosphere to support life and, hence, no life on earth. Not only does the non-constant C^{14} concentration in the atmosphere affect the date at which the atmosphere is thought to have originated, but even plant and animal specimens, once supposed to be millions of years old, have to be redated and are found to have ages within scriptural limits.

One of the decay products of uranium and thorium is helium. A measurement of accumulated helium in the atmosphere fixes the atmosphere's age at about 12,000 years. To reconcile this finding with the two billion years they've assigned to the atmosphere's age, evolutionists claim that helium has been escaping out of the atmosphere into space, and that consequently there is less helium present to be measured. This explanation, however, can be shown to be erroneous, for the earth itself is moving through a concentration of helium strong enough to prevent any escape; furthermore, cosmic sources themselves add appreciably more helium, even more reducing the possibility of helium loss. The results of analysis of currently-used dating methods again supports the revealed truth that the earth has existed only a few thousand years.

Equally as unreliable as these dating methods are others based on helium in rocks, uranium decay and uranium in river water; each method operates on an erroneous premise, supposing that the elements measured were not at all in the objects tested when the earth began.

By no means is this conclusive proof in the scientific field, but rather has been intended to show that, with the discard of deluded theories, science and religion can and will be united. Scientific beliefs depend on the understanding of existing data, and, as has

been shown briefly, erroneous conclusions can be drawn. And though science has long taught that the earth is billions of years in age, it is being found that current dating methods are of dubious value and, in some cases, false. We cannot positively determine the age of the earth accurately, but indications are that the earth is much younger than has been thought. The significance of these discoveries is that they eliminate the possibility of life existing more than a few thousand years ago, and nullify the claims of evolution.

New discoveries will continue to be made in scientific fields, revolutionizing concepts universally held, yet revealed truths from God are eternal

and unchangeable. Through His prophets, God has stated the earth's age and its purpose, He did not experiment with various forms of life and finally produced man, He did not create an amœba first and allow it to evolve into a fish, an amphibian, a chimpanzee, a man; He did not design His plan to include natural selection and survival of the fittest. Rather, He created man in His image and likeness; we are literally His offspring. Eventually, science and religion will coincide, for there can be no compromise. Truth is singular and eternal and man's understanding, if properly used, will bring his teachings to coincide with God's revelations to His servants.

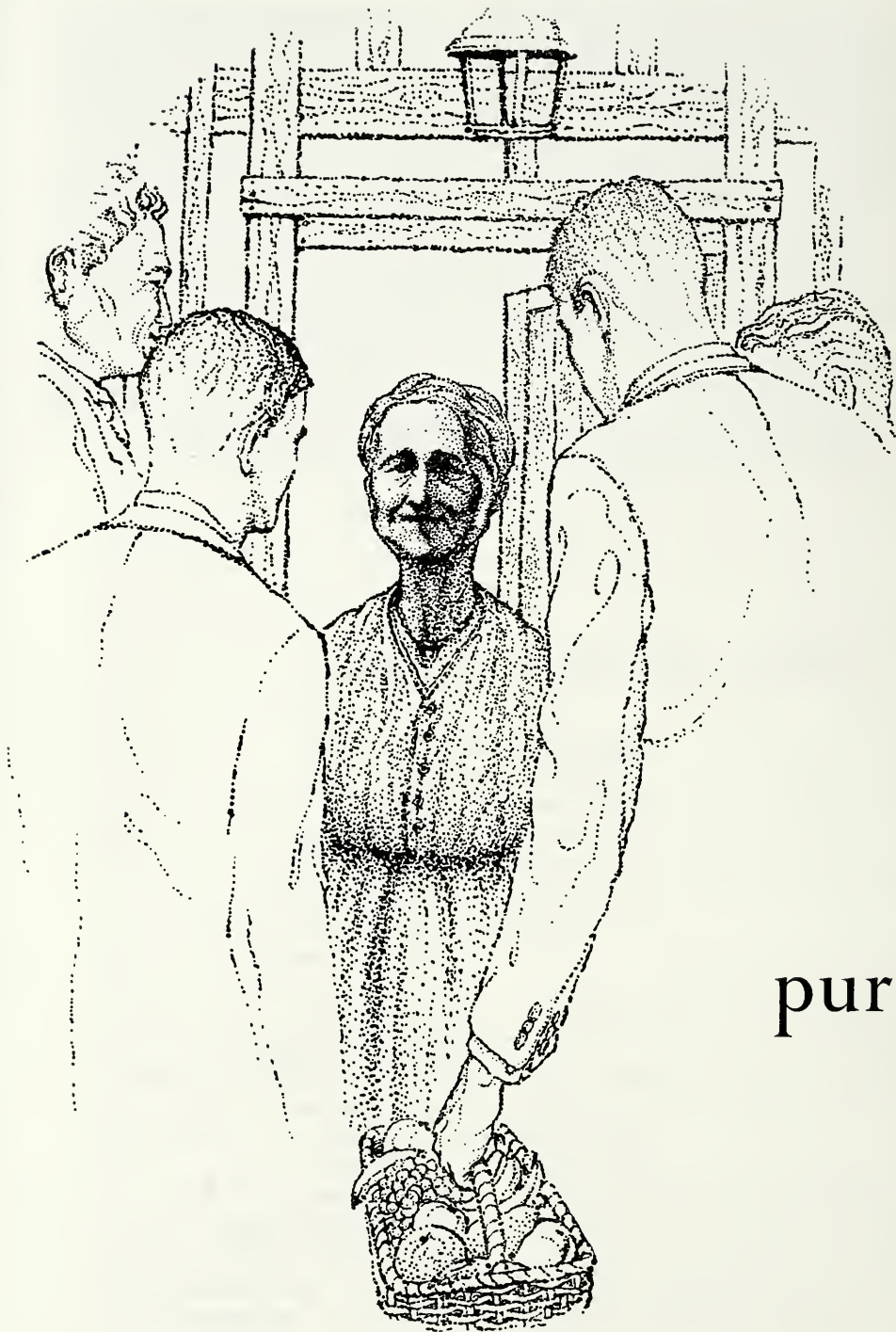
¹ 2 Peter 3:8; Abraham 3:3-4.

That All May Know

Father, Thy children are seeking
Blindly and lost, in tears,
He that will come to relieve them,
Who can allay their fears;
Israel gropes in confusion,
Hardly yet knowing its need;
O, to their help, to their rescue,
Lord of our life, make speed !

Let them not linger in sorrow,
Show them the light of the day:
That the hymn of Thy praise may roll onward
Gathering force on its way;
That all Thy beloved creation
May see the great purpose in life,
And kneeling in glad adoration
Forget sin and darkness and strife.

Jean Wood,
Reading Branch



pure

ON a recent Sunday evening four young men knocked at the entrance to a one-room apartment in which lived two elderly ladies.

After some moments of waiting the door was cautiously opened, and a tiny woman nervously peered out towards them. Her sight-dimmed eyes concentrated upon the group until suddenly her whole face brightened, and she said, "You must be members of the Church. I'm afraid it's very untidy inside, but do come on in please."

As the foursome followed her into the room they could see that it was crowded with the accumulation of years: the bric-a-brac and other items of warm value to the owner could hold little beauty to those who saw them for the first time; but for all that this was still home to the two souls spinning out the evening of their mortal lives.

The quietly excited voice broke into personal thoughts as she said, "Now I don't believe I've ever met any of you before, but I can certainly tell you belong to the Lord's church."

She took a few steps over to her wizened, aged companion who was sleeping huddled up in a wooden chair and aroused her. "Look who're here: some kind members of the church have come to see us." The small shawl-wrapped, black-hatted lady in the chair woke with a start, and murmured, "So kind. Lovely, lovely."

Turning back to the group the active lady talked of the infirmities of age with that mind-hopping elusiveness of the more elderly which leaves the young at least one thought behind. "I'm afraid I don't hear very well these days, you know. You must have knocked quite a while before I answered the door. And my eyesight isn't quite as good as it was once upon a time. You know, today as I climbed upon a chair to reach something in the cupboard I fell twice on to the floor and hit my head." She chuckled a little and added, "But I don't suppose that's made any difference, has it?"

"Well, now, tell me who each of you are and where you come from." She looked quizzically toward the tallest,

religion and undefiled

... is this, To visit the
fatherless and the widows
in their affliction, and to keep ...
unspotted from the world

tilted her head and with cupped ear listened carefully as each of the young men in turn dutifully bent close to her and emphasised his name and birth-place.

"From the United States, are you? And a serviceman, too? Bless you. brother, bless you.

"And you . . . from London? Well, we're practically neighbours then, aren't we?

"You're from Canada? How wonderful! I lived in Canada once, too, and I loved it here. But that was many years ago, and here I am back in dear old England . . . Bless you for coming from Canada.

"And you, young man? From where? Speak up a little. Oh, from Suffolk. Yes, that's a nice part of the country. Thank you, too, for coming here tonight."

One of the four now brought forward a large carrier filled with food and presented it to the little old lady as a gift from the Branch. She took it gratefully, and happily rummaged around looking at the various packets and fruits.

"Oh, how wonderful! Delightful, delightful! How sweet and generous. Bless you all." Again she turned to her companion who by this time had relapsed into a doze, shook her and said, "Look . . . what the Elders have brought. Isn't that so generous and lovely?"

The sleepy one blinked tiredly into the carrier, glanced up at the four men, and with a high-pitched wheezy echo of "Lovely, lovely" returned to her dream-laden world of peace.

The active one was talking again. "I'm hoping to move closer to the Church soon. Very soon, perhaps. It will be so nice to be able to get to the meetings every week. Such spiritual

uplift. And we need it, all of us, we need it.

"Then my dear friend here"—pointing to the softly snoring figure—"this dear friend, who is a real Christian, will be able to get baptised and be a member of the Lord's church. She wants to, you know. Isn't that wonderful?"

Touching her companion once more to awaken her she succeeded in bringing forth another muffled "Lovely, lovely" as the pinched features strove to stay alert. But the effort was too great and she returned to slumber.

"She's rather tired, you know . . . we've had a busy day just pottering about." And then thought-leaping ahead she said, "I lost the key to the door today, and I've spent more than three-quarters of an hour looking about, but I just can't find it."

This was the signal for a few moments feverish activity as the young men searched in vain, eyes skimming the cluttered room.

"But it doesn't matter so very much. See, I have borrowed another key for the moment.

"I would so like to have you boys administer to me if you will. Can you do that? . . . Oh, I'm so glad . . . Now shall I sit down here?"

Thus was she administered to, and blessed according to the inspiration of the moment.

The alert little face smiled wistfully afterward as the lady said "I tried so hard to hear what was said, and I did catch some of it you know, but not all. Not all. But I know that it was good, and the Lord heard it and that's what matters isn't it?"

"Thank you all for coming here tonight, and for being so kind. Bless you, all of you. Bless you."

Down in the car the four young

men sat and thought. Slowly their mind images took word form, as one said, "It really wasn't so very many years ago when she was a young girl with all of life ahead of her. And already those years have passed and she is spending the last little while in surroundings which must be far different to those she could have anticipated in her youth. Yet she is so cheerful and grateful for the things she has."

Another remarked, "I'm glad I was able to be there tonight. It makes one very humble. And I am now appreciative of the good that can be done by even so little as a carrier of food and a few minutes of visiting. I think tonight has brought home a lesson to me."

The third said, "I never was very good on my scriptures, but wasn't there something which Jesus spoke . . . 'Inasmuch as you have done it to one of the least of these my brethren you have done it unto me.' Possibly we did a little good tonight, but not nearly as much good as that Sister has done for me. I shan't forget it. What an experience! How glad I am to be a member of the Church, and to join with this Sister and you brethren in the same testimony of the truthfulness of the Gospel."

Musing out loud the fourth added, "Did you know that this Sister bears her testimony in street meetings every chance she gets? Not from the stand, but from the midst of the crowd. Old and tiny and physically frail as she may appear to be, she is not afraid to defend the truth. What an example for each of us."

The following morning two of the four young men met again. The scene was an air terminal, and the American serviceman was returning to his base on the continent of Europe. In making their farewells the American pressed a crisp new five pound note into the hand of his friend, and said, "I'd like you to arrange for a suitable gift, and some food, to be given to the Sister we saw last night." The spirit of selflessness had taken hold.

And now we know of two old ladies whose day may be made more comfortable.

But what of others?

Could there be a better time to resolve to visit them, and perhaps bear gifts as well, than now?

A man once asked, "Am I my brother's keeper?"

There can be but one answer: Yes, for each of us.

Editorial (Continued)

This path of resistance to evil has never been easy. The message of the Prophets, in all ages, has been "to be not of the world." On this point a modern Bible translation renders Matthew 7: 13: "The way of life is by a narrow gate and a difficult road and few are those that find it."

Great are the rewards, now and in the eternities to come, for those with intense desire, strong faith and the wisdom to develop the mechanics of graceful but firm restraint from the evil influences that surround us in our daily affairs.

Thus we would brand as a folly, a snare and an untruth the idea that one cannot be a good Latter-day Saint and mingle with the world.

C.G.M.K.



*Princes Gardens,
right,
viewed from
the terrace
at the back of
the mission home*

*a
new
mission
home*

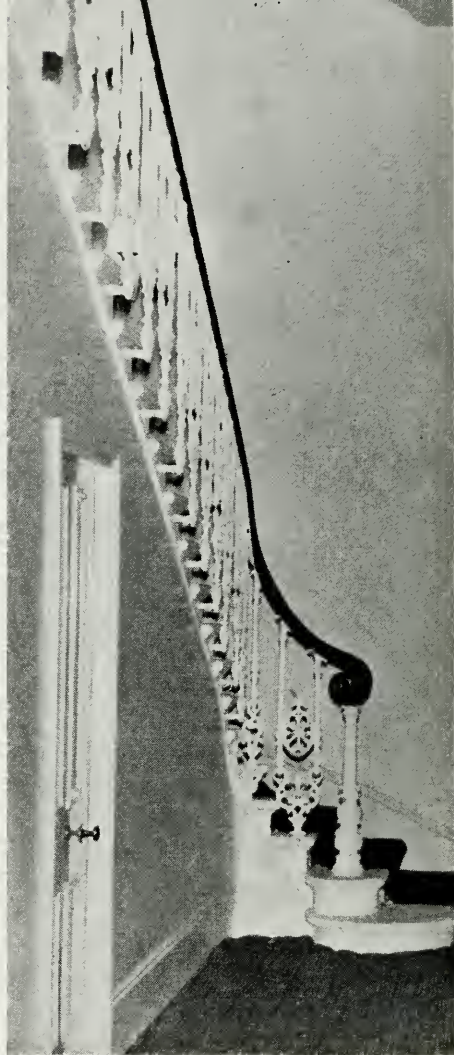


IN certain of the world's larger cities one now and then encounters a street designed with royalty and splendour in mind, a street that seems to have been made in the knowledge that one day a king or a queen would ride down it, surrounded by a compliment of attendants and horse guards and flanked by crowds of people. Such a street is Exhibition Road in Kensington, London.

Though only a few blocks long,

Exhibition Road is wide and stately, and lined with trees. Some of its buildings are of the red brick typical of the late Victorian period, and some of them are of white Portland stone of a later vintage. And one of them, part of a row of white, five-storey buildings near the North end of Exhibition Road—where the thoroughfare through Hyde Park begins—has been remodelled in the year past. Only recently, when the scaffoldings had barely been

The building that now houses the British Mission, erected in the last half of the last century, was designed according to the fashion of that period; the plaster brackets shown on the right, with the entirety of the building's décor, are after the style of the early eighteenth century. The cast-iron balustrade also is mid-Victorian, and extends to the second floor



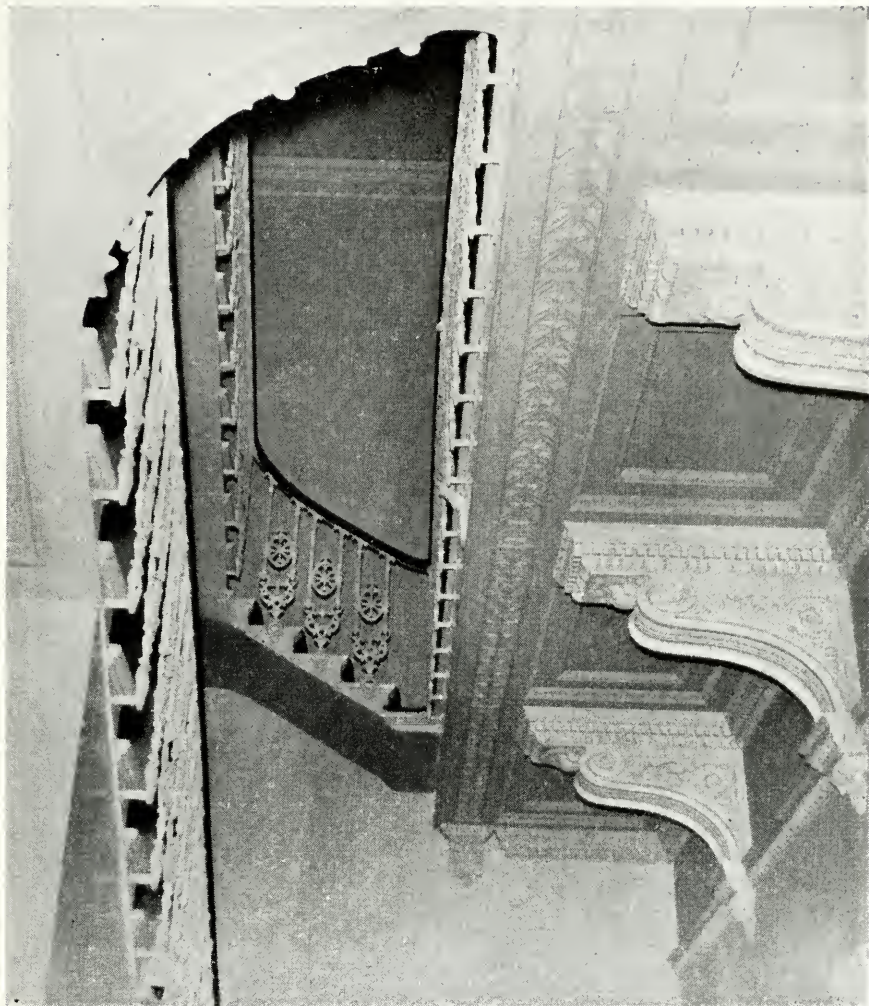
taken down, was a bronze plaque posted on its front to announce that Exhibition Road had a new resident. It read:

British Mission
Church of Jesus Christ
of Latter-day Saints

The area in which the British Mission headquarters makes its new headquarters is not only interesting visually but is steeped in royalty and history and culture as well. Called

Kensington, it is one of the many boroughs or cities that comprise greater London. Of all the boroughs it is the only "royal" one, as one can determine from any of the street signs, which read *The Royal Borough of Kensington*.

Long ago, during the Saxon invasion, a family named Cynesige or Kensige gave birth to Kensington by staking a claim and settling on it. In time, they became known as the Ken-



singeings or Kensings, and when Edward the Confessor had ascended to the throne, the *ton* or communal farm of the Kensings had grown into a little rural township. As reported in the Domesday survey of 1086, it contained a few animals and serfs, listed individually, almost 1,000 acres, and was valued at ten pounds.

Kensington waited until 1689 to become a royal borough. In that year William III commissioned Sir Chris-

topher Wren, who also designed the famed St. Paul's Cathedral, to enlarge and improve a house of the Stuart period he had purchased. With Mary, William established residence there, calling it Kensington Palace. When William died in 1702, Queen Anne lived in the palace, followed by King George I and King George II. Anne and George II were responsible for the beautification of Hyde Park and the Serpentine. George I added consider-

ably to the palace. George II, who died in 1760, was the last sovereign to live in Kensington; thereafter members of the royal family, Dukes and Duchesses, lived in the palace, and two little girls who later became queens, Victoria and Mary, were born and spent their childhood there.

Exhibition Road itself developed in the nineteenth century. When, in 1851, Robert Stevenson's proposal to the Society of Arts that an international exhibition be held was accepted, Exhibition Road was created. Roughly comparable to our modern World's Fairs, the exhibition boasted the

patronage of Queen Victoria, and Prince Albert took an active part in its production.

It succeeded in every way, especially financially; and its success persuaded Victoria to reinvest the profits toward a permanent exhibition in Kensington.

Eighty-seven acres around the Exhibition Road area were purchased, 52 of which were set aside specifically for cultural institutions. The result of the venture one sees everywhere around Exhibition Road, for museums, universities and concert halls fill many blocks.

Queen Victoria designated the South





Sister Ellen Reed, mission accountant, Elder Alan J. Dayley, mission secretary, and President Allen C. Brown, 2nd counsellor, work in the new secretarial office at left. Not shown are Sister Wilma Pulsipher, secretary to the mission president and Elder Richard M. Jackson, mission recorder. This office, located on the first floor, is decorated in maroon and ivory. Above President and Sister Kerr pose before the handsome fireplace in his office. A rich green carpet and gold curtains and trim colour this room.

Kensington Museum as the first undertaking; later, in 1899, she changed its name to the Victoria and Albert Museum, which it remains today, hundreds of feet long, at the South end of Exhibition Road. The original South Kensington Museum could not accommodate the many new features as fast as they were added. To house the increasing additions, the Science Museum was built across the street in 1909. In a similar manner the Geological Museum began.

Just opposite the Victoria and Albert stands an imposing structure of white brick almost 700 feet long: the British Museum of Natural History. Equally as large, 280 feet high, and a block nearer the Mission home is the Imperial Institute. Still one block further North the Royal Albert Concert Hall stands. Among these great buildings are a number of smaller ones: The Royal Colleges of Music, Art, Science, Organists, the Royal School of Mines, the National Aeronautical Collection, foreign embassies and cultural societies of all sorts.

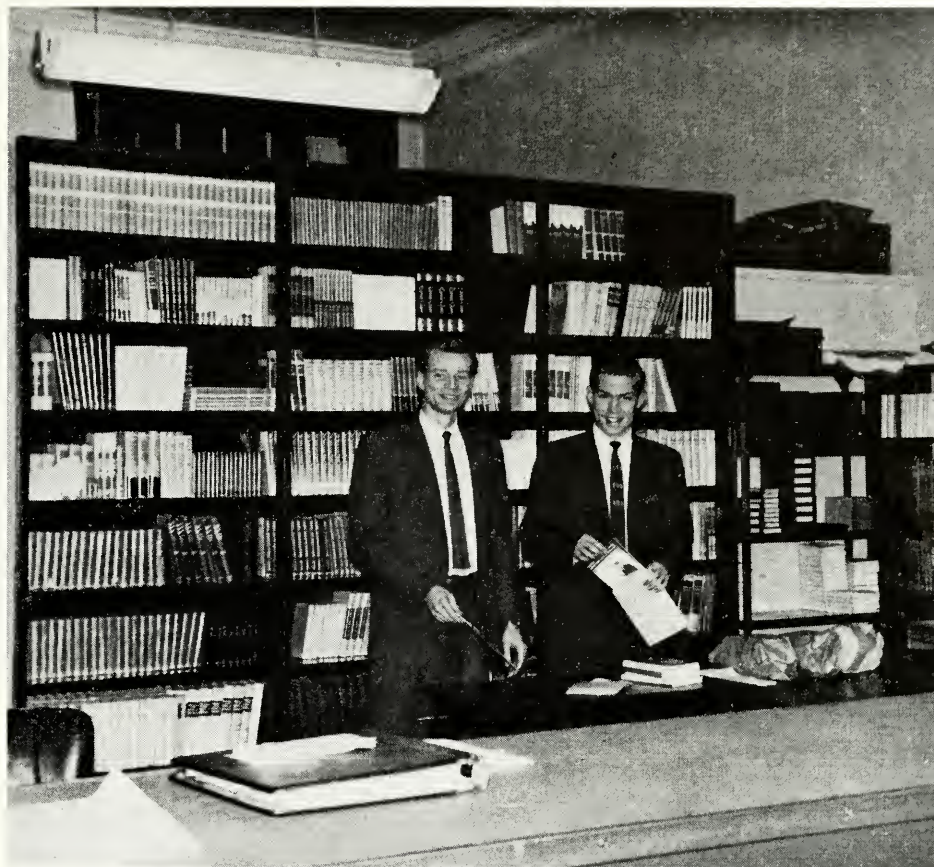
The new Mission headquarters at 50 Princes Gate, Exhibition Road—Princes Gate is that part of Exhibition Road serving as a gateway to Hyde Park, named to honour Prince Albert—strikes its visitors as a fine representation of the Gospel and its high principles. Its foyer and staircase are carpeted in a rich wine red that contrasts with the white wrought iron bannister. A reception room, the Mission Bookstore, and the *Millennial Star* office are located on the main floor, the office of President Clifton G. M. Kerr, a large secretarial office and the office of the Relief Society President, Sister Irene P. Kerr on the first floor. The top three floors are the living quarters of the Kerrs, their two sons

John and Nolan, and the Mission office staff.

Directly behind the Home a terrace looks out on Princes Gardens, a square block of lawn and trees. The Thames runs not far to the South, Buckingham Palace, Trafalgar Square, and Piccadilly Circus are about an equal distance to the West; and on the East and North, Kensington continues, where live and have lived such eminent Britons as John Stuart Mill, John Richard Green, G. K. Chesterton, Sir Winston Churchill, countless royalty, and many others. From Kensington, too, one can hear Big Ben striking every quarter-hour.

When Mormon missionaries first came to British shores, the Queen of three weeks, Victoria, had just called a Parliamentary election. The brethren saw an election banner that said "Truth Will Prevail," and took it as a favourable omen. And similarly, the motto on the Kensington Coat-of-Arms might serve its new Latter-day Saint residents well. It says *Quid Nobis Ardui: Whatever arises will be faced.*

The fine new mission home is one of several outstanding blessings that have come to the British Mission recently. The new London Temple is nearing completion and will soon be ready for dedication. The year just ended, 1957, brought more new British converts to the Church than any year except two in the past half century. And in the past two years 16 Branches have acquired chapels, bringing to 70 the number of Branches who have their own buildings. These many blessings are regarded with thanksgiving by the Saints and missionaries and foreshadow continuous growth and development in the Lord's work in Great Britain.



The British Mission Bookstore, showing its manager, Elder Gary L. Dennis, and the associate editor of the Millennial Star, Elder Terry Warner. Immediately behind the shelf of books is the Star office, the windows of which overlook Princes Gardens. Also contained in the Star office is the extensive Millennial Star library. Including the basement, the mission home has six floors; its rooms are employed as offices, reception rooms, kitchens, and living rooms.

CONFERENCES

Schedule of Semi-Annual District Conferences, Spring 1958

February 8	-	-	-	-	-	Wales
February 15	-	-	-	-	-	Newcastle
February 22	-	-	-	-	-	Birmingham
March 2	-	-	-	-	-	Nottingham
March 9	-	-	-	-	-	Hull
March 15	-	-	-	-	-	Liverpool
March 23	-	-	-	-	-	Bristol
March 30	-	-	-	-	-	Leeds
April 6	-	-	-	-	-	London
April 13	-	-	-	-	-	Ireland
April 20	-	-	-	-	-	Norwich
April 27	-	-	-	-	-	Manchester
May 4	-	-	-	-	-	Sheffield
May 11	-	-	-	-	-	Scotland

Charity (Continued)

(Our Father).¹¹ Can we see the great need for developing this gift? Cultivating this charity or love for other people to the extent that we laugh when they laugh, cry when they cry, rejoice in their success, or sorrow in their grief is a blessed quality in which few men excel, yet a gift which is well within the reach of all of us. Those few men who possess this great love for mankind are esteemed highly in this life, and are the reapers of rich rewards in the hereafter. With such a great blessing as eternal life, the greatest gift God can give us, resting so much upon our having charity, surely we should try more earnestly and un-

ceasingly to develop within ourselves a greater capacity to love one another.

“Wherefore my beloved brethren, if ye have not charity ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—but charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.”¹²

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.”¹³

References:

- | | |
|-------------------------------|---|
| ¹ 1 Corinthians 13 | ⁷ Jacob 1: 10-11 |
| ² 1 John 4:9 | ⁸ Mosiah 2: 17 |
| ³ John 11: 35-36 | ⁹ Matthew 22: 35-40 |
| ⁴ John 15: 12-14 | ¹⁰ Doctrine & Covenants 88:125 |
| ⁵ Mormon 3: 11-12 | ¹¹ Ether 12: 34 |
| ⁶ Mormon 5: 2 | ¹² Moroni 7: 46-47 |
| ⁶ Emerson | ¹³ 1 Corinthians 13: 13 |

BRANCH AND DISTRICT ACTIVITIES



Peterborough Branch entertaining at the Leicester Branch Grand Social on December 14, 1957

Birmingham

Nuneaton Branch held a Christmas party on December 21 which was attended by over forty-eight members and friends. Mr. Arthur Barlow helped very ably with the decorations and then in the guise of Father Christmas distributed presents to all. President Edwin Green was in charge of proceedings and the food was prepared by the Relief Society. On December 17 Elders Bullock and Clark conducted a party of carol singers to the hospitals and old peoples' homes. The Relief Society welcomed the party back to the Chapel with cups of hot soup.

The M.I.A. in Birmingham is going from strength to strength. After the riotous Hallowe'en Concert the immediate production of a Christmas Pageant was begun. This, entitled "Christmas Through the Ages," was presented on December 14. It began with the Nativity;

moved on to Christmas as kept by Christians enslaved aboard a galley in primitive times; then as it was kept by the pioneers as they crossed the plains; then a "Dickens" Christmas complete with a vile Scrooge; lastly came a modern Christmas as kept in a true Mormon home. The whole was embellished with very well sung carols and readings from the Scriptures and poets of merit.

What was Brother Frank Tennant in the Navy? Members of the Birmingham Branch now have a strong suspicion that he worked in the galley for on December 31 he cooked a meal to fit a king—for forty people! The event was a New Year's Eve Supper sponsored by the "old 'uns" of the M.I.A. The menu consisted of soup, sausages and baked potatoes. Waiters brought the food into the hall in plastic buckets and all praise is due to Brothers Tennant and Makin for a

combined operation in catering that left the Waldorf standing. The children's Sunday School Party on December 21 was a roaring success. Every child received a gift, most of which showed that taste and imagination had been put into the purchasing.

On December 10, Northampton M.I.A. held a very successful Sale of Work and the Relief Society followed this up with a Jumble Sale on December 11.

Coventry Branch Primaries have been doing well with Christmas Parties; that held at Stoke Aldermoor was on December 19 and seventy-four children as well as adults attended. Canley Primary Party was attended by about thirty children who enjoyed a programme of games as well as refreshments provided by the teachers. Another party was held on December 23, this time at Willenhall where thirty children had fun with games and refreshments provided by the officers and teachers. The Branch held the annual Christmas Social on December 27 and a fine programme was presented, the outstanding item being a skiffle group formed by Elders Clark, Brown, Bullock and Young and Mr. Webb. A pantomime was presented by the members and considering so little time had been spent rehearsing, the result was very good. The performance was marred by an accident to Sister Marie Heaney who fell off the stage. She was taken to hospital but is now home again and well on the way to recovery. Refreshments were provided by the Relief Society who also held a sale of foodstuffs.

Bristol

Bristol Branch Sunday School held its Christmas Party on December 21. The approach of the most looked-for visitor of the year was heralded by the ringing of bells and the excitement reached its climax as Santa with a sack slung on his back came in through the window.

Hull

Denise Lancaster, a twelve-year-old member of Scarborough Branch has won

the Society for the Preservation of Rural England's essay competition, she also has a painting called the "Three Degrees of Glory" in the Children's National Art Gallery in London. The M.I.A. held a "Rainbow Rendezvous" during December and everyone enjoyed the evening of games, sketches and the pie, pea and chip supper. The Jumble Sale was held on December 22 and £6 13s. was raised for the funds. President Reynolds and Brother Coyne played "Rag and Bone" men the following day and raised a further 17s. 6d.

York Branch Relief Society held their annual bazaar on November 9 and raised almost £20. The Priesthood prepared, cooked and served an excellent roast beef dinner on November 23. "Pop" Scott was chef and all agreed that the meal was very enjoyable, especially when served by such gaily attired waiters.

Scarborough Branch held their Christmas party on December 21 and entertained nearly sixty people. Sister Coyne baked a big cake and the Relief Society prepared the rest of the food. Each child received a present from Santa Claus (Brother Coyne) and had a bag of sweets, apple, orange and a balloon to take home. The hall was beautifully decorated and Christmas paintings were hung on the walls thanks to the good work put in by Brother and Sister Adams, Sister Crosby and Brother Scott.

The highlight of the December programme in the Hull Branch was the pantomime performed on December 14. A cast of over thirty was involved and a wonderful job was made of the costumes by Sister Shreeve and the scenery by Brothers R. Thistleton and A. Coulman. "Cinderella" was a glittering presentation directed by Sister Thistleton and the publicity and photographs in the local press were good. A carol service which included a nativity play was held on December 21 and on December 22 a party of singers called on some of the centrally placed older members to give them a little of the Christmas message in

song. The final activity in December was the farewell social on New Year's Eve for Elder Sunderland prior to his departure. President Aubery presented him with a damask tablecloth and napkin set subscribed by the Branch.

On December 12 Scunthorpe M.I.A. toured the General Post Office and had the mysteries of the sorting machines and manual telephone exchange explained to

them. The Sunday School Party was held on December 23 and was in the capable hands of Brothers Edward Crosby and Albert Taaffe. After a good tea, Father Christmas (President Philip R. Davis) distributed presents from the Christmas tree.

December 21 was the day York Branch held its Christmas Party. After eating a good meal, games for the children were

Brother George Bickerstaff and President Walter Chiles display South London Branch's new organ. It possesses a wide range of tone colours and has, all agree, contributed much to South London's services.





played in the recreation hall, which was beautifully decorated for the occasion. Some of the members gave musical numbers on the stage but, of course, this could not compare with the arrival of Father Christmas who presented each child with a toy, orange, apple and sweets. The Primary Party was on January 2 when once again a happy time was had by all who attended. Although the weather was very cold and snowy thirty children turned out and each child took home a present.

Irish

The Saints of Ireland enjoyed parties and socials during December. One of the parties was held at Bangor on December 19 and Saints from Belfast came to join in the fun. When Belfast M.I.A. went carol singing on Christmas Eve, they sang so hard and loud that they tired themselves out, but were able to enjoy their party on Boxing Day. A star feature at this party was the skiffle group which had a date to play at a local dance hall and

gained a lot of publicity for the Church. The Saints of Ireland wish all in the Mission a happy new year and a year of progress in the Church.

Leeds

Christmas really came to Leeds on December 21, the day of the Sunday School party. After a meal of hot dogs, sandwiches, cakes and jelly, the children played games whilst they waited for Santa Claus. Santa was heralded into the sound of the children singing "Jingle Bells" loud and lustily so that there should be no mistaking which room they were in. The rest of the evening was turned over to dancing.

Dewsbury also held their Christmas Party on December 21 and Santa Claus made an appearance here too. During the evening there was a social and a bit of nonsense from the Priesthood in fancy dress, which provided a good laugh for all, including District President Hogge and his wife Joan who had recently arrived in this country.



Hull Branch's successful presentation Cinderella was staged December 14. In the picture at left are Evelyn Shreeve, Avril Scruton, Patricia Stevens, Elizabeth Fewster and Doreen Aubrey; on the right are Dorothy Harman, James Holmes, Susan Aubrey, Gerald Aubrey and Michael Bamfield

Liverpool

Liverpool District Third Quorum of Elders held a dance in Southport on November 9. Over seventy Saints enjoyed a very successful event which was organised by Brother P. Watson.

During the Relief Society Programme on November 3, Sister Mary Shaw the Blackburn Relief Society President, presented her predecessor, Sister Dorothy Shorrock with a bouquet of flowers and a leather document-case in recognition of her ten years service as Relief Society President. On November 23 a social evening of dancing and games was enjoyed. A hot-pot pie was served by the Priesthood and dancing and games were directed by Brother Francis Jackson.

Liverpool M.I.A. celebrated Guy Fawkes night with the traditional bonfire and served hot-dogs and roast potatoes. Recently they experimented by putting on a Road-Show Western Style and it proved to be very successful. The organiser was Brother Rodney Fulwood.

On November 8 a house-party was held at the home of Brother and Sister Ronald Hay. President and Sister Ronald Hughes organised games, etc., and a really novel programme which helped to raise funds for the Sunday School Party.

Sister G. M. Fulwood, District Supervisor of the Relief Society was asked to open a sale of work at Rawtenstall on November 16 and writes, "How deeply grateful I am that the privilege was mine to see and realise the faith and love that must exist among these Sisters. It is a new Branch only opened in the Spring of this year, yet to see the display that was made by the Sisters in such a short time brings one to a realisation of blessings the Lord has in store for those who are faithful in doing His work and keeping His commandments."

Wigan Branch held a Hot-Pot Social on November 16 and thirty-three people attended. Lancashire people always enjoy a hot-pot and after everyone had had their fill they enjoyed an evening of dancing and games.

London

Catford Branch held two highly successful parties during December. At the first, the M.I.A. and Branch Party, refreshments were under the direction of Sisters Mary Basham and Pamela Johnson who prepared a hot meal using only two gas-rings which are the extent of cooking facilities in the Chapel. Some hilarious games were played and it was an exhausted group of Saints who rather reluctantly brought the party to a close two hours later than originally intended. The Sunday School party saw a bunch of thrilled children eating everything edible that was placed before them much to the disappointment of the M.I.A. who were waiting to eat any left-overs. Much of the credit for the success of these parties is due to Brother Ken Wood who not only worked very hard decorating the Chapel but also proved to be an excellent M.C.

A Bazaar was held by Newchapel Relief Society on December 14 which was followed by a social. The Branch Christmas Party was held on December 21 to which Santa Clause came.

Southend Branch held a dance during October at which the Skiffle Group provided the music. The money raised was put into the Primary Fund.

To close a very successful year West Drayton Relief Society held a New Year's dinner at the home of Brother and Sister Perkins. This was one of the loveliest socials the Branch has had as everyone let themselves go: it must have been the Christmas spirit working overtime.

Manchester

The New Year's Eve Party which is put on by the Missionaries in the Wythenshawe Chapel every year is a great event in the District. The hall was decorated in newspapers for a "News Year", the idea originated with Elder Fryer and was very effective. Elder Fryer also acted as M.C. for the dancing, games, etc. One special feature was the making of hats with newspapers after which a parade was

arranged and the winners presented with a prize. *The pièce de résistance* was as usual the "turn" by the Missionaries. This took the form of a skit on missionary experiences—landing from the *Queen Mary* and subsequent interview, tracting and briefing by the District President. It was uproariously funny. The refreshments were cooked by Sister Bates of Wythenshawe. As the witching hour drew near and all waited expectantly for the old year to pass, the whole company held hands and sang "Auld Lang Syne" and balloons were released from the ceiling.

A Christmas Party arranged by Ashton-Hyde Sunday School was held on December 21. There was a very good attendance and an excellent meal was provided by the Relief Society. Afterwards President Woodruff put on a film show and then Father Christmas arrived and presented each child with a gift. The Party concluded with community singing.

The Oldham saints were entertained to a turkey dinner with all the trimmings on December 28. This was cooked by Sister Newton and arranged by Brothers Wood and Mills. The proceeds were in aid of the Building Fund.

Radcliffe Branch went all out with their Christmas Party on December 21 by making it a fancy dress affair. At the parade, Elder Andrus who was the guest of honour, acted as adjudicator and seemed to find his task a very difficult one. Another special guest was Santa Claus who distributed gifts to all the young folks who had previously been entertained to a bumper tea of jellies, blancmanges, etc. The gifts had been generously contributed by Mr. and Mrs. Snelson and the packets of toffee by Sister Jones. Games were organised by Sisters Margaret Dewsnup and Joyce Heywood and whilst the older folks had a potato pie supper, the children were entertained with a film show.

On Christmas Eve Rochdale Branch had their usual turkey dinner cooked by Brother Harry Withington. After the meal the young boys formed a skiffle

The mission's only set of triplets, Linda, Janet and Christine Postance, will soon be celebrating their sixth birthday. For nearly a year this fetching threesome and their parents, Brother and Sister George Postance, have been members of Romford Branch.



group and duets were sung by the Sisters Dorothy and Phyllis Hoyle. Sister Betty Davies sang a solo.

A party was held by Stockport Branch on December 19. The Relief Society made a wonderful effort with the catering and decorations and also a surprise snowman. Brother Staniforth led the games and everyone thoroughly enjoyed the fun.

On December 7, Wythenshawe Sunday School Party was a very happy affair; one item much appreciated was a class made up of Sunday School teachers who demonstrated how not to behave in Sunday School. December 14 was a busy day in Wythenshawe: the Jumble Sale occupied the afternoon with £32 as the gratifying result. During the evening Sister Caddick held the M.I.A. Maids' Dance. There was a lovely atmosphere throughout the proceedings and Sister Caddick and her helpers are to be congratulated.

Sister Bates, snr., after catering for the Auxilliaries on the two previous Saturdays came to the peak of the catering month in the Annual Choir Dinner on December 21. This was a three-course meal for thirty-five people and included turkey, ham and a Christmas cake. Sister Taylor, the pianist, was presented with a set of drinking glasses for her unending patience and reliability.

Newcastle

A party was held in Darlington on Christmas Eve, during which all the children received presents. After a good meal games were played and musical items rendered by Sisters E. Milligan and Leonora Edwards and Allan Edwards. Brother Leslie Winnard was in charge of the programme.

South Shields Branch held a farewell social on December 13 for Elder Kinner-

sley who was returning to Salt Lake City. The M.I.A. gave a musical item "The Ugly Duckling" and the Relief Society provided refreshments. The Christmas Party was held on December 19. A pageant, "What is Christmas?" was presented by the M.I.A. with three brethren as the Wise Men and Sister Stevenson with her own son as the Mother and Child. Following this Santa Claus arrived to give all the children presents.

Norwich

During the past two months all the Auxiliaries at Gorleston Branch have benefitted considerably from socials, dances, sales of work, etc., the success of these functions has only been achieved by the wonderful spirit of co-operation

and giving of time and goods by the members of this growing Branch. The Christmas festivities were dampened by the news that Elders Brockbank and Maxwell were going to Cambridge. All in the Branch are sure that Coxswain Brockbank and his crew will stir up the waters of the Cam and there will soon be a great Branch in Cambridge.

On December 19, Norwich Primary held a "Parents and Friends" night and the guests were entertained with a play and refreshments. The Christmas Party was held on December 28 and Father Christmas was among those who attended. Each child received a gift and a parcel containing an apple, orange and nuts.

*A missionary gets bewhiskered at
Nottingham's Old Tyme Social, November 30*



Ipswich M.I.A. sponsored the Branch Christmas Party on December 18. Nearly fifty members and friends attended and were treated to a full evening's hilarious entertainment organised by Brother Raymond Attwell. Delicious refreshments were served and a round of carol singing concluded a very successful evening. The M-Men-Gleaner Class was joined by the District Missionaries in carol singing on December 21 and called at the homes of many of the members. The group was thrilled when, after singing several carols at the home of Brother and Sister Jennings, four of their children returned the favour by singing "I am a Child of God" from an upstairs window—it was as if the little angels were singing in the still of the night. After over two hours of caroling everyone gathered at the Chapel and enjoyed hot chili, root beer, pumpkin and mince pies. The Sunday School children presented a nativity play at the Sacrament Service on December 23. The narrative was written by Brother Jeffrey Packe and Brother Raymond Attwell did the directing. The play was thoroughly enjoyed and there were many compliments both for the narrative and the acting.

Nottingham

The Eastwood M.I.A. held a Social on December 28 at which twenty-five people enjoyed the programme of a nativity play, film show and dancing organised by Sister Lilian Barnes and Annette Buxton.

Gaily decorated stalls selling hot-dogs, fancy goods, groceries and home-made cakes were to be seen at the Peterborough Relief Society Bazaar on November 29.

Attendance at Leicester Sunday School Party on December 21 was approximately fifty plus, of course, Father Christmas who arrived later. The Sunday School Prize Day was held on December 22 and thirty-seven prizes were awarded; seventeen members had one hundred per cent attendance records. A social was held following District Preparation Meeting at

which there was a record attendance of two hundred and fifteen people. Brother Terry Rush organised and compered the show the highlight of which was a fine display by the Miss Farrell School of Dancing. Other items were provided by the various Branches.

Nottingham Relief Society held a Bring and Buy Sale on December 7 which was opened by Sister Rhoda Tinson. The goods on sale were mainly home-made cakes, pickles, etc. Mrs. Price's Singers entertained afterwards. The M.I.A. paid their annual visit to the City Hospital to sing carols on December 20. The Sunday School and Primary Party on December 21 under the direction of Brother Woodward was a great success. Sixty-five children were given tea and were entertained by Brother Neil McEwen and a film show. A visit from Santa brought proceedings to a close and each child received a packet of sweets and an apple.

Congratulations to Jacqueline Saville of Peterborough on her recent achievements. On November 23 she was awarded a pass in Grade One at the Classical Ballet School Tests in London and on November 30 at the International Dancing Masters' Association was highly commended on all five Old Tyme dances winning the Junior Award Gold Bar.

Scottish

Paisley Branch held a Jumble Sale and Sale of Work on December 7 from which was realised the sum of £30. This amount, less expenses, is to go toward the Building Fund. All the Auxiliaries participated in making this a success—the Relief Society with aprons and nightdresses, the Priesthood with table lamps, leather-work from the M.I.A. and dolls from the Primary.

On December 8, Edinburgh had a "Fireside" following Sacrament Service in the home of Sister Johnston. Over twenty people gathered there and enjoyed a varied programme of talks, songs and a solo from Sister Twitchell. A basket

supper was arranged for December 14 and proved an amusing occasion, each family showing their talents to entertain their Brethren. The Christmas Party for the Sunday School was held on December 28. A goodly number attended to enjoy the usual games, dances, fun and nonsense and, of course, to receive the gift which Santa had for each.

There were two Christmas Parties held by Aberdeen, one on Christmas Eve by the M.I.A. and the other on December 28 for the Sunday School. Both were extremely successfully organised by Sister Smith, M.I.A., and Brother Coull, Sunday School. The entertainment for the children was further enhanced by the show of magic by a conjuror.

Births and Blessings

On November 3, Pascal Frederick Kahan was blessed by Elder William L. Rich and Daniel Joseph Kahan was blessed by Brother George Hunter at Coventry.

Janice, daughter of Brother and Sister Stanley Worth of Darlington was blessed by her Father on December 22.

Marilyn Kaye, daughter of Brother and Sister Adams of Scarborough was blessed by President E. Reynolds on June 23.

A son was born to Brother and Sister Ronald Burks of Nuneaton on December 23.

The son of Brother and Sister Harding was blessed by Elder Mitchell on December 22 at West Drayton. The names given were Stephen John.

David, the infant son of Brother and Sister Trevor Staniforth of Stockport, was blessed in Scarborough on December 22 by President Edward Reynolds.

A son was born to Brother and Sister Thompson of Edinburgh on December 15.

On December 24 a son was born to Brother and Sister Jefferson of Edinburgh.

There was a triple blessing in Dewsbury on December 22 when the three children of Brother and Sister Simpson : Elaine, Linda and Allen, were blessed.

Deaths

Brother William James Jolliffe of Romford died on October 30 whilst on a visit to Dorchester, Dorset; Brother Jolliffe was eighty-one years of age.

Engagement

The engagement of Sister Elizabeth Ann Attenborough to Mr. Arthur David Farnell was announced on December 22.

ORDINATIONS :

Birmingham District

John Blaine Joseph of Birmingham to Elder

Bristol District

Brian Mark Crabtree of Weston to Teacher
Clive Frederick Alfred Jones of Weston to Teacher

Brian Morecroft of Bristol to Deacon
John Reginald Harris of Cheltenham to Teacher

Andrew George Peterken of Cheltenham to Teacher

Peter David Simmons of Cheltenham to Teacher

Irish District

Herbert William Brooks of Bangor to Priest
Norman Harold Farbus of Bangor to Teacher

Leeds District

Kenneth Leonard of Bradford to Teacher
Roy Christian Darren of Bradford to Teacher
Rodney Crossley of Halifax to Elder
Gordon Osbourn of Leeds to Teacher
Peter Harold Leonard of Bradford to Priest
Albert Mortimer of Bradford to Priest
Jeffrey Warriner of Dewsbury to Elder
Brian Robert Hillen of Huddersfield to Elder
Dennis Livesey of Huddersfield to Elder
Brian Yull Crowther of Huddersfield to Priest
Arthur Leonard of Huddersfield to Priest
Frank Crowther of Huddersfield to Teacher
Herbert Jeffrey Cogan of Huddersfield to Priest
Alexander Fotheringham Richardson of Leeds to Priest

Liverpool District

Alfred John Hathaway of Burnley to Teacher
Terence Michael Whittaker of Burnley to Priest

Roger Alan Clement of Liverpool to Deacon
Arthur Ireland of Liverpool to Deacon

John William Jones of Liverpool to Deacon

Percy Terrell of Rawtenstall to Deacon

London District

David John Beckingham of Newchapel to Priest
Geoffrey Fisher Deane of North London to Elder

Ian John Smith of St. Albans to Teacher
John Anderson of St. Albans to Teacher

Donald Joseph Young of St. Albans to Deacon
Frank Ignatius Burr of St. Albans to Deacon

Colin Bruce Alfred Price of North London to Elder
Geoffrey Gordon Clench of Southampton to Teacher

Manchester District

John Roscoe Jones of Stockport to Elder
Derek Crosthwait of Stockport to Elder
Harry Austin Crowe of Stockport to Elder
John Hugh Owens of Stockport to Teacher
Edward Gunn of Stockport to Priest
Royce Stuart Goodier of Stockport to Teacher
Ronald Arthur Regan of Stockport to Deacon
Ronald Eades of Ashton-Hyde to Priest

Newcastle District

William Henry Soulsby of West Hartlepool to Deacon
John Thomas Andrew Dale of West Hartlepool to Teacher
Ronald Whan of Sunderland to Priest

Norwich District

Derick Keith Dawdry of Ipswich to Deacon
Peter Kenneth William Giles of Ipswich to Teacher

William Edward Baldock of Ipswich to Deacon
Raymond Joseph Charles Attwell of Ipswich to Elder
David Atkinson of Ipswich to Deacon
Desmond John McGrath of Southend to Priest
Francis Nevill Lee of Southend to Teacher
Michael Peter Blackwell of Gorleston to Deacon
Colin Thompson of Gorleston to Deacon
Peter Geoffrey Blackwell of Gorleston to Deacon
William Edward Baldock of Ipswich to Teacher
Derrick Keith Dawdry of Ipswich to Teacher

Nottingham District

Clarence Wright Woodward of Nottingham to Priest

Sheffield District

John William Smith of Barnsley to Teacher
William Horace Emmerson Moore of Doncaster to Deacon
Dennis Buffey of Doncaster to Teacher

MISSIONARY ACTIVITIES



BAPTISMS :

Birmingham District

Elsie May Robinson of Kidderminster
Robert Sherratt of Wolverhampton
Trevor Charles Stevens of Kidderminster
Michael John Hinton of Kidderminster

Bristol District

Winfred Edna Best Morris of Bristol
Edna May Matthews Burlton of Bristol
Henry Ellia Burlton of Bristol
Lesley Joyce Gardner of Bristol
Geoffrey Marshall Isaac of Bristol

Hull District

David Trevor Fenwick of Hull
Frances Gay of Hull
Brian Kenneth Gay of Hull
Janet Frances Gay of Hull
George Albert Bell of Grimsby

Leeds District

Janette Helen Turnell of Leeds
Judith Mary Ann Turnell of Leeds
Lilian Mary Turnell of Leeds

Liverpool District

Patrick Kenneth Dean of Liverpool
Patricia Mary Dean of Liverpool

London District

Rose Julia Lonisa Dobner of Romford
Monica Anne Morris of Romford
Michael Mosdell of Romford
Robert Mosdell of Romford
Joan Margaret Keeley of St. Albans
Patricia Mary Speller of Southend

Manchester District

Alan Thomas Butler of Rochdale
Dorothy Thorpe of Ashton-Hyde
Pauline King of Wythenshawe
Sylvia Doris Bolton of Stockport

Newcastle District

Freda Mary Allen of South Shields
Edward Ilderton Goodall Allen of South Shields
Howard Pearson of Sunderland
Barbara Leadbetter of Middlesbrough
Ida Smith of Sunderland
Rita Hilary Smith of Sunderland
Beatrice Pearson of Sunderland
David William Deacon of South Shields
Elsie Deacon of South Shields
Lynette Mary Allen of South Shields

Norwich District

Barbara Muriel Barber of Norwich
Bruce Armstrong Hollis of Norwich
Raymond Thomas Barber of Norwich
Edward Stanley Dobson of Gorleston
Phyllis Joan Dobson of Gorleston
Harriet Emily Stagg of Gorleston

Nottingham District

David Scofield of Nottingham
Philip Aldred of Eastwood
Sylvia Kathleen King of Mansfield
Alan King of Mansfield
Iris Dorothy Kirby of Leicester
Lawrence Eric Kirby of Leicester

Scottish District

Joeste Geirneart of Edinburgh
Leonie Geirneart of Edinburgh
Lillias McLauchlan Clark of Edinburgh
Alexander Mutter Clark of Edinburgh
Sheila McAuley of Glasgow
Elizabeth Barbour Kirk of Glasgow
James Kirk of Glasgow
Isabella Todd Quinn of Glasgow

Sheffield District

Patricia Ellison of Barnsley
Peter George Ellison of Barnsley

JON G. CLARK
 RAYMOND H. HAFEN
 GENE L. BRADY



ROBERT L. PUFFER
 ALBERT SUNDERLAND
 MICHAEL R. HINCKLEY



RELEASES :

December 21, 1957

Elder Robert L. Puffer

From
 Beaver, Utah

Districts
 Sheffield, Nottingham

January 1, 1958

Elder Raymond H. Hafen
 Elder Jon G. Clark†
 Elder Michael R. Hinckley†
 Elder Gene L. Brady

Provo, Utah
 Provo, Utah
 Salt Lake City
 Midvale, Utah

Nottingham, Sheffield
 London, Sheffield
 Norwich, Bristol
 Sheffield, London

January 9, 1958

Sister Heloyce F. Hanson*
 Sister Ranece Larsen
 Sister Helen M. Livingston
 Elder Albert Sunderland

Salt Lake City
 Mantua, Utah
 Craig, Colorado
 Risley, Derbys.

London Office, Birmingham
 Irish, Scottish, Liverpool
 Norwich, London, Leeds
 Birmingham, Hull

TRANSFERS :

Sister Carol Ball‡
 Sister Lona G. Christensen
 Elder Raymond P. Johnson
 Elder Stephen J. Clark
 Elder James L. Roberts
 Elder William P. Hyde
 Elder Wallace A. Hamblin
 Elder Philip R. Davis
 Elder Lawrence A. Withers
 Elder Gary C. Gilbert
 Elder Heber C. Brown

<i>From</i>	<i>To</i>
London Office	Newcastle
Norwich	Newcastle
Sheffield	Birmingham
Birmingham	Sheffield
Scottish	Bristol
Leeds	Wales
London	Scottish
Hull	Sheffield
Sheffield	London
London	Liverpool
Liverpool	London

Date effective

December 23, 1957
December 23, 1957
January 6, 1958
January 6, 1958
January 6, 1958
January 6, 1958
January 6, 1958
January 6, 1958
January 6, 1958
January 6, 1958
January 14, 1958
January 14, 1958

† District President or Supervising Elder
 * Secretary to Mission President
 ‡ Mission Recorder

APPOINTMENTS :

Elder Leonard H. Russon appointed District President of the Manchester District - December 17, 1957
 Elder Richard M. Jackson appointed Mission Recorder - December 23, 1957.
 Elder Robert H. Marshall appointed District President of the Bristol District - December 30, 1957.
 Elder John L. Ward appointed Supervising Elder of the Sheffield District - December 30, 1957.
 Elder William E. Groomer appointed District President of the Leeds District - January 24, 1958.
 Elder Clark P. Cederlof appointed Supervising Elder of the Birmingham District - January 24, 1958.
 Elder Thomas R. Burton appointed Supervising Elder of the Nottingham District - February 5, 1958.

A RAJAH ONCE CALLED a certain man to him and said, "Gather together in one place all men in this region who were born blind, and show them an elephant."

He did as he was commanded, and said to them, "O blind, such as this is an elephant." To one man he presented the head of the elephant, to another its ears, to another a tusk, to another the trunk, the foot, back, tail and tuft of the tail, saying to each that this was an elephant . . .

Thereupon the rajah went to the blind men and asked each, "Tell me, what sort of thing is an elephant?" Those who had been presented with the head answered, "Sire, an elephant is like a pot." And those who had observed only an ear replied, "An elephant is like a winnowing-basket." Those who had been presented with a tusk said it was a ploughshare, and those who had felt the trunk said it was a plough; they said the body was a granary; the foot, a pillar; the back, a mortar; the tail a pestle; the tuft of the tail, just a broom.

Then they began to quarrel, shouting, "Yes, it is!" "No, it is not!" "An elephant is not that!" "Yes, it is like that!" and so on until they began to batter each other violently.

The Gospel is a whole elephant.

The earth is the Lord's and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
nor sworn deceitfully.
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek him.
That seek thy face, O Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.